

The American Friend

Old Series
Vol. XLIV No. 18

SEPTEMBER 2, 1937

New Series
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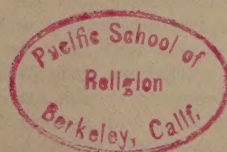
Concerned Friend

In Tidewater Virginia

Editorial Travelogue

Edinburgh Conference

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

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THE DEVASTATING EFFECT OF WAR ON CHILDREN

Modern warfare that deliberately aims to destroy civilian morale is particularly frightful to children. As if death were not bad enough, thousands of children in Spain are subjected to terrorism by encircling airplanes and the sight of their loved ones destroyed by shell-fire. Small wonder that Esther Farquhar writes of the nervousness of many of the refugee children now in her care. She describes the children at Pablo Iglesias, a large unfinished apartment house, teeming with refugees, as follows:

"Some of the children come creeping along as if they were afraid of the whole world, but others are much more normal and make enough noise to make up for the quiet ones. One little girl starts feeding her younger brother and waits for another cup to come for her. One child empties hers into another cup she has brought with her and tries to take it out with her. She almost weeps when she is stopped because her mother is sick and she wants to take it to her. She says her mother cries all the time because she lost the baby brother on the way from Malaga. The child was assured that other cups of chocolate would be taken to the sick people, and then she sat down and enjoyed hers as much as any of them."

"The most affectionate child at the Basque Colony for refugee children was a girl from the other side of Madrid. Her father was killed when the town was bombarded and the child was separated from her mother on the way. When she first came to Murcia she was extremely nervous and had some sort of nervous attacks frequently. She doesn't have them any more and was as happy and normal as any of them."

Another refugee child has fallen into kind hands and is now adopted by a young Spanish couple who are assisting Alfred Jacob and other English Friends in Barcelona. Esther Farquhar explains that Hermions Ricard was a refugee from Toledo and was lost by her parents. The little three-year old remembers only the name of her grandmother. "For at least a month," Esther Farquhar writes, "she would scream and be almost wild with fright as she saw her adopted father in bed. She seems to have confused her adopted mother with the woman who brought her to

Barcelona, and so the picture of her terrible experience is fading. The psychiatrist tells the Ricards that she is above normal in intelligence."

After visiting a number of children's colonies, Esther Farquhar concludes: "The spirit of these colonies is splendid, and the stories of the individual children and their experiences are hard to believe since they now seem such happy, normal children. We wish that more of the refugee children could be living in these colonies."

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SOME VIVID DESCRIPTIONS AND HUMAN TOUCHES

Letters from Esther Farquhar, who is feeding refugee children in Murcia, Spain, are brimming with vivid descriptions and human touches. The tragedy around her is brightened by her enthusiasm and joy in her work.

She writes describing her infants' clinic and feeding station for refugee mothers where they are being provided with milk daily for their babies. The formula is prepared with exacting care and sent out in sealed bottles in a wire carrier. Esther Farquhar writes:

"For three days I have sat in the doctor's office and seen him examine babies and talk to their mothers about the food that they were getting. The first one examined was a refugee from Malaga, and was the saddest sight that I have seen for a long time. Don Eduardo, our doctor, told me that the child has tuberculosis and that he thought could not possibly live. Another woman couldn't keep the tears back as she told about her baby crying because he was hungry after nursing at her breast because she just didn't have enough milk for him and she had no way of securing food for herself which would produce more milk. (In such cases we see that the mother has chocolate in the mornings and the baby is given one or two bottles of milk to supplement.) Today a mother came in with her eight-day old baby, Lenin by name. He was weighed and the doctor told her the importance of regular feeding and of coming back once a week to have the baby weighed so that we could be sure every thing goes as it should. She was very proud of him and assured Don Eduardo that she would follow his instructions."

One of Esther Farquhar's greatest fortunes was to find a young American

woman of Italian parentage assisting English Friends in their relief work in Murcia. Eleanor Imbelli seems particularly gifted in handling children. The two of them planned summer camps for these pitiful children who are herded into overcrowded refugee colonies. Esther Farquhar says: "There is a summer hotel high up in the mountains, on the highest mountain in the province. It is not being used now although it is furnished and ready to live in. There are some cabins near which could also be used, so that altogether a hundred and fifty or two hundred children could be housed. We immediately thought of using part of it for a convalescent home for our hospital children. There is a swimming pool and all the rain water we could use."

The following quotations indicate how great is the shortage of food among the refugees:

"The need of better food for the refugees is urgent, and we are wondering just how we can help those in charge to understand how other places are meeting the financial requirements. Eleanor Imbelli and I have just been discussing the possibility of preparing a rice and milk pudding which the Spaniards like very much for the children to have once or twice a week. We do not want the committee to feel that we are relieving them of their responsibility, but we do want to see these children better nourished quickly."

"There were some children over a year old and their mothers said they were getting nothing to eat but milk. Alarcon, the Committeeman who is helping in this project, gave them each an order to give to the 'responsible' of their Refugio to include the child in the list of those receiving meals. But those meals consist mostly of bread and potatoes, with meat occasionally which the English have sent in. Eleanor and I have been discussing the advisability of giving the children raw tomatoes at least once a week. Tomatoes are fine and only 90 centimos a kilo, and that means for us about two cents a pound. Wouldn't you approve of spending about \$5.00 a week to give a thousand children some vitamins and mineral matter?"

"Montalban helped us plan for two of the best kitchens to be used to prepare milk, or rice pudding, or any of these other things we are thinking of, for the children twice daily. We have so many different projects in mind that we are hoping some reinforcements will be coming soon, for we can't do them all at once, and they all seem so important."

A man can pay too big a price for a good bargain—think of the fear that pursued Jacob ever afterwards.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLIV No. 18

SEPTEMBER 2, 1937

New Series
Vol. XXV No. 18

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

The Hypocrisy of the Holy

By A Concerned Friend

PERHAPS the subject of this article is not well chosen. Perhaps what I am discussing is not really hypocrisy, though some of it looks perilously like it. And perhaps the people I am discussing are not really holy, though they certainly claim to be. What I should like to do if I may is to encourage us all to greater care that we should "walk worthily of the vocation wherewith we are called." I shall give a few things which continue to give me discomfort.

Ever since I was a boy I have heard people say: "A spirit-filled Quaker will shake the country for ten miles around"; I have heard it stated again and again by people who profess to be spirit-filled, and who couldn't shake a house of cards; by people who were manifestly spiritually impotent, practically without influence. I had to believe that either they were *not* spirit-filled as they claimed to be, and therefore hypocritical; or that, if they were spirit-filled and so lacking in influence, their statement was not true. In either case it put a question in my mind concerning everything which those professed spirit-filled preachers or exhorters might say thereafter.

Again and again I have heard preachers declare, "The world is hungry for Christianity"; I have heard the thing declared in Christian groups by preachers whose churches are dying under their leadership, by preachers who complain of non-attendance in their prayer meetings, of lack of interest on the part of the community, of the almost insuperable difficulty of winning men to Christ in this generation. Is the world hungry for Christianity? If so, why are their churches empty, their prayer meetings consisting of the pastor and his wife and the janitor? Why is it that they, preachers of the gospel and whole-time representatives of Christianity, have so little results to show for a year's work, if the world is genuinely hungry for Christianity?

I have heard people testify to entire sanctification, and within twenty-four hours go to the altar for the blessing which they had been claiming steadily that they possessed; and I have seen this happen with the same individual over and over again. Some of them testify that the "old man" is completely eradicated, but display the very Old Harry in their lives. Are they sincere when they testify for months at every opportunity to an experience which they seek again and again, each time testifying that they have received it?

I know a good many men who seem to feel that when they speak about the Bible they are not quite doing the subject justice unless they pound on the desk as they declare vigorously, "I believe every word in it from cover to cover." I knew an aged leader, who in a great gathering of Friends ministers denounced a more liberal Friend for his belief that the world came into its present form by a process which required many millions of years. This aged saint declared privately that the creative days were unquestionably long periods of time, probably thousands of

years each. He was honored by many in that gathering as a great defender of the faith; but if he had stated his views as frankly as did the more liberal Friend, many in that company of a quarter of a century ago would have said, "I see no great difference between them. One thinks the creation took thousands of years and the other thinks that it took millions of years. They don't either one believe what the Bible says." And they didn't, either one of them, believe literally what the Bible says, "and it was evening and it was morning, a second day."

Years ago I heard an elderly woman who was a believer in the speedy second coming of Christ tell an audience in one of our Yearly Meetings that it had been divinely revealed to her that she was not to die, but was to be present when Christ came in his second advent. It doesn't seem that she could have been correct, for her body was laid in the grave several years ago. She claimed a direct revelation from God. Is it hypocrisy to make such claims, when it becomes evident to everyone that they are not true?

I heard a Friends minister some years ago speaking to a group of young Friends to whom he was making clear, at least to his own apparent satisfaction, the way in which what he called "the plan of salvation" came to be as it is. He explained that a perfectly good God created a perfectly good universe in which there was no evil of any sort; he said that this perfectly good God created perfectly good angels in whom there was no evil nor tendency to evil; and then he stated that one of these perfectly good angels in this perfectly good universe, with no evil to tempt and no tendency toward evil in the perfectly good angel—that this perfectly good angel became a perfectly bad devil; and having thus accounted for the origin of evil in a perfectly good universe created by a perfectly good God, and for the transformation of this perfectly good angel into a perfectly bad devil, he went on to explain how this devil then proceeded to tempt man, who was perfectly good, with no tendency to evil, and man himself sinned. Is it hypocrisy thus to pretend to give explanations which do not explain?

I knew a man, now years ago gone to his happy reward I have not a doubt, who knew little enough of history, little enough of science, little enough of theology, little enough of philosophy; but he did know God and he did know the human heart. He did not accept Christ until he was a mature man. He learned to read and write when he was older than most college graduates when they take their degrees. There were many things he did not know, and about these things he did not speak. But he did know how man could find God, he did know how the human heart could find peace, and comfort, and power; and these things he preached, and many men believed and were saved.

Let us not think of ourselves more highly than we ought to think but so think as to think soberly. Let us make our lives tally with our profession, and not impair the work of the Kingdom through any form of hypocrisy of the holy.

Silence as a Mystical Experience

By Esther Sayers

A RELIGIOUS experience is concerned with the effort or the desire of the human soul to reach out to God, to unite with him as its last end, to seek to know and to love him, and in and through that knowledge and love, to be made one with him. We feel an all-enveloping need, and we grope, sometimes darkly, seeking a satisfaction for that deep need. We seek God, yet often do not know how to find him. Many times we neglect the very means of knowing him because we do not dare to be silent, to meditate, and to lose ourselves in deep communion with him.

If not the foundation, meditation and silence are at least essential parts of mysticism, which is, in its true sense, a deep and strong individual experience of spiritual truth through which the culture of the soul is developed by contemplation. The self becomes dedicated in love, the heart of mysticism being personal and human, and attainable wherever the human spirit rises to the highest level.

In our Western civilization, meditation has become almost a lost art. We Occidentals lack the ability to concentrate to profound depths. One of the first things the mothers of India teach their children is to meditate silently, and their country is now reaping the results of this practice in such men as Gandhi and Tagore—men who have learned to be silent and to meditate.

Meditation is the deliberate and conscious quieting of the mind and the directing of it to the source of its being, in the full expectation that God will communicate himself, through the medium of the mind's own current of thought. Meditation must not be hurried, it must be allowed to descend gradually upon one and then deepen. "The photographic plate in the telescope must be exposed for some hours, if the distant and unseen stars are to be recorded."¹

The longer we are silent, the more hidden beauties reveal themselves to us. Realizing there is a vacuum in the soul, we must wait for the Divine to fill it up. When we wish to fill a cup to the brim we do not hold it under a faucet which is turned on full force; instead we place it beneath one which we have turned on slowly and carefully, and from which the water comes in a steady, but moderate, flow. So it is with the Holy Spirit; we must wait patiently for the water of life slowly to pour its fullness into the cup of our soul. Silence is the faucet which we turn on when we seek to fill our soul-cups.

God may be known and loved through the medium of images, notions, concepts, and so forth, or by the direct psychic realization of the Divine, which we term mystical experience. Mysticism is a sense of experimental realization, centering around the sense of the Divine, which is felt in consciousness. Mystical experiences were formerly treated as mere hallucinations, but now psychologists realize that they are accurate relations of subjective states (this is of course referring to the greater depths of mystical experience in which the individual becomes entirely lost in the experience). The mystic believes that it is only after the mind has been cleared of all conscious thought, feeling, and sensation, (that is when it reaches the state of nothingness) that the experience of God can be fully realized.

At one time there were three groups of beliefs held of mysticism. There were some who believed that mystical experience is miraculous in character, that it is without

the scope of ordinary spirituality, that it is a Divine favor to be a mystic and to be able to sense the Divine. Another belief was that the Divine is latent in every man's consciousness and that the mystical experience depends upon a suitable ascetical regime whereby man becomes a mystic by removing the obstacles which hide the Divine within him. The third point of view was that the mystical experience is only miraculous in a few exceptional cases, that human cooperation is necessary to attain it, that it is given by God to whom he wills and when he wills.

All three of these points of view agree that the would-be mystic must have himself in control, his passions subdued, and his instincts disciplined. I favor the second point of view—that the Divine is latent within every man. The Divine spark is within man, but unless man has a desire to experience the Divine, it will not come to him, for it must be sought through silence and patient waiting in which self is forgotten in the deep desire to have the experience of a oneness with God. It is within our power to find or to lose the Divine, and we must not despair if its Spirit does not come upon us at once. We must have the patience to wait with open hearts, silently quiet to God.

Rufus M. Jones says that mystics are those highly sensitized persons whose lives seem to lie open inwardly to the presence of an Immanent Life and who bear witness to a deeper universe of Spirit, undergirding and penetrating all that is seen and touched.² Perhaps a keynote to the mystical experience is the ability one has to sense readily and deeply the feeling of the Divine when it comes, to be sensitive to it in silence, even as a willow tree is sensitive to the slightest breeze. If one truly does experience the feeling of oneness with the Divine, that feeling will become such a tremendous power in one's life that it becomes indispensable and a part of all that one does, penetrating to the very abyss of the soul.

Imagination is essential to religion—the power to see, to anticipate, to forecast, to discover. This the New Testament calls faith, and George Santayana, "the soul's invincible surmise." How can we expect to find the Divine if we do not have the faith that he will come to us, if we but wait for him? If we have no faith, there is no need for us to wait for him. The Divine does not come to those who do not believe, for believing is essential before we can even attempt to find or experience the Divine. We must have faith that it is not impossible for us to reach that same goal of oneness with God which Jesus had.

Walt Whitman claimed to be a mystic in that he achieved a passionate communion with deeper levels of life than those with which we usually deal. Keats was a mystic in that he believed the ecstatic life of "sensation without thought" was the substance of true happiness. We find that many of our best poets, artists and musicians are mystics in that they have learned to penetrate the Beyond. They can blot out the present world around them, can see new beauties in the world, beauties which none of us look quite deep enough to find. We sometimes wonder whether the poet and the artist have not exaggerated the beauties of nature which they reveal, but when we look again we, too, see what they saw, but which we had been too blind to see before. We somehow had not penetrated; we had been too hurried to pause in silence, to blot out the world, and to fathom nature's greater beauties. If we

¹R. F. Horton, "The Mystical Quest of Christ," page 249.

²Rufus M. Jones, "New Studies in Mystical Religion," page 94.

would see the beauty of the Divine, we must see it with silent, quiet eyes, sensing the infinite beauty and power beyond.

In geology we learn that there are certain crystals that can only come to their perfect form in stillness. If we would come into our most perfect form, we, too, must surrender ourselves to silence, coming to it often that we may not lose the essence of it which we have gained. More than in any other form of religious worship, Friends have felt a keen consciousness of creative growth in the silence which develops in their meetings for worship. Long before creative education became popular, Friends had creative worship, a time of silent fellowship together, which they found constituted the truest approach to an understanding of and fellowship with the Divine, since by such simplicity of worship the distracting elements of form and ceremony were cast aside. Very frequently, in worship, the religious significance and experience is attached to the symbol, rather than to the true thing for which the symbol stands, and the symbol becomes the object of worship. For this reason, Friends believe in the spiritual communion with the Divine, and in a spiritual baptism into the Holy Spirit. The physical eye, we are told, grew in sensitiveness to light outside itself, and in the same way we grow in spiritual sensitiveness through silent fellowship in which we see the powers of the eternal world within the real world. L. V. Hodgkin says in writing of the mutual feeling in a Friends Meeting: "Most wonderfully and mysteriously, as we wait in silence together, we often feel the Unseen Weaver at work among us, arranging us, his threads, upon his living loom, as he sends the flying shuttle of his message in and out, to weave his pattern on our fabric as he will."

Maeterlinck says that no sooner are the lips still than the soul awakes, and sets forth on its labors, and that it is

only through silence that we ever truly come to know our friends. We do not understand them fully until we have dared to be silent with them, for it is in the moments of silence that the full realization comes of friendship, if that friendship be true. If this be so, then how much more should it be true that we must be silent if we would know the greatest of friends—God.

Maeterlinck says further: "We must cultivate silence among ourselves, for it is then only that for one instant the eternal flowers unfold their petals, the mysterious flowers whose form and colour are ever changing in harmony with the soul that is by their side. . . . As gold and silver are weighed in pure water, so does the soul test its weight in silence, and the words that we let fall have no meaning apart from the silence that wraps them round."³

There is something of the mystical in all worship—that experience of mystic refreshment of the Unseen. In worship we seek a feeling of the Divine Presence with the result of new spiritual or ethical vigor. Elden H. Mills says that the mystic's approach is both sympathetic and synthetic, for he gets the "feel" of things. He reaches out for facts, but he is able, through his silent and close communion, to see a harmonic whole without analysis, for often in an analysis in which the whole outcome is anticipated, the beauty is lost, just as that which makes a red rose what it is, is lost by a static laboratory report. "If the Unseen can become so real that worship is creative and not simply comforting, socially regenerative and not merely philanthropic, it will be so when the spiritual nuclei in Christian groups grasp hold of these deeper elements in the mystic way, in what Evelyn Underhill calls 'oases of prayer and clear thinking.'"⁴

³M. Maeterlinck, "Treasures of the Humble," pages 18, 19.

⁴Elden H. Mills, "Mysticism and Christian Experience," in THE AMERICAN FRIEND, February 19, 1931.

We Tarry in Tidewater Virginia

At the Cradle of the Republic

WITH Quarterly Meeting over, we loafed Monday morning a bit and continued our visit at the home of Wistar and Mary Raiford before turning again north. Mary was a Richmond girl whom Wistar found at Earlham, so we had plenty of things in common, in Indiana as well as in Virginia. She is Reading Clerk of Baltimore Yearly Meeting.

WE STILL FEEL THAT PANG

First we wanted to see Virginia products at the source, as grown on the Raiford farm. We found peanuts, corn, peanuts, cotton, peanuts, sweet potatoes and peanuts. And then that fine patch of watermelons—but alas and alack! It was a sad case of having arrived ten days too soon. We suggest to Virginia Friends that "there ought to be a law" against having Quarterly Meeting before watermelon time. Come to think, it is generally one week later, but was changed this time to suit our necessity. But this confession doesn't assuage the pang of our regret.

A PARAGRAPH ON THE SACRED HAM

A separate paragraph is due the hams. There they were in the storehouse—smokehouse we would have called it in the old days on the farm—tier upon tier of them from floor to high roof. It was a case of "ham and"—more ham. Smithfield ham seems to be something of a talisman and a fetish as well as a commercial product—probably because it is so profitable a product. In short, an occasional ham is embalmed and venerated as an all but sacred relic. We found one in a cafe window up at Richmond, with a price mark of five hundred dollars on it. But the most venerated exhibit is at Smithfield, which was cured and wrapped thirty-five years ago. Its life is insured—just why we hardly see. We would suppose that the first thirty-five years would be the hardest, and after that the ancient ham would automatically enter the porcine Valhalla. It would be interesting to read of the speculation that will ensue when, in some future

millennium archaeologists on excavating a submarine mausoleum in what was once Tidewater Virginia, come upon the mummy of a Smithfield ham!

ON CORINTH MEETING GROUNDS

Our last call was at the Corinth meetinghouse, just a little way down the road from the Raiford home. Close by stands the old Corinth Academy building, now used as a community and meeting social center. In it Jesse A. Stanfield, the pastor, has his study and library. Jesse and Vesta Stanfield, with the son and daughter, live across the road from the meetinghouse grounds. Their fine leadership in Quarterly Meeting activities is much appreciated.

With mingled feelings of appreciation and regret we viewed the academy building. Corinth Academy was largely instrumental in starting many young people of that section on the road to higher education, several of whom we have been privileged to know at Earlham. It is to the serious loss of Friends that it

and our other academies rendering similar service could not survive.

IN ANOTHER NEW ENGLAND

Taking leave of our hospitable friends, we drove eastward through Isle of Wight County toward the mouth of the James River. Incidentally, with such place names hereabouts as Isle of Wight, Southampton, Sussex, Surrey, Suffolk, Norfolk and Portsmouth, one realizes that this section also is a new England. In this area are found the oldest buildings of English architecture on the American Continent. One of these we now visited, shortly after passing through Smithfield, which we remember especially, apart from its trademark name, for a brave array of brilliant Crepe Myrtles. It is an old, old church, the "Old Brick" it is called, which dates back to 1632. It contains a window in memory of the Rev. Alexander Whitaker, who performed the marriage of Pocahontas to Master John Rolfe.

We crossed over to Newport News on the James River Bridge, four and one half miles in length. The Tidewater enthusiasts make a lot over the huge structure. It is some bridge to be sure, but is not so impressive as are some of the great new bridges "out west."

NEWPORT NEWS—RANK UPSTART

Newport News is the one anomaly in the historical picture offered by Tidewater Virginia. It is the only town that has no place in the social register—it represents an invasion of the *nouveaux riches*. To begin with, what a name! With somewhat indifferent success, effort has been made in two or three ways to connect it up with respectable early colonial lineage. It remains the name which nobody knows. There was scarcely anything to the place until, about fifty years ago, C. P. Huntington made it the seaboard terminus of his Chesapeake and Ohio Railroad. A few years later came the Newport News Shipbuilding and Dry Dock Company, and the Hampton Roads town was on its way to fame and fortune. However, Newport News is a city of fat and lean streaks, depending on whether or not a ship is building on its ways. We drove along its great, shipbuilding water front and could visualize the place when "bigger and better" ships are being built. We would hardly "point" Newport News as a pacifist center!

GREETED AT OLD HAMPTON

In contrast to Newport News is nearby Hampton, which is proud of the distinction of being the oldest English settlement in the United States in continuous existence. This was our morning objective, or more particularly Hampton Institute, where we found awaiting us by previous arrangement, Ray-

mond and Cecilia Jenkins, with young Raymond and Philip, and our near neighbor at home, Helen Jenkins, who was visiting her brother and family. They conducted us a few miles north-east of Hampton to their summer home on Buckroe Beach, which looks straight out across the Atlantic. Right away we knew we would not leave this place of friendliness and pleasure until the very last moment that compelled us to move on. We say right away, because that means even before we had a delectable lunch—dinner we would call it—the *piece de resistance* of which was flounder steak flapping fresh from the fish nets.

SEEING HAMPTON INSTITUTE

Most of the afternoon was devoted to seeing something of Hampton Institute for Negroes. Founded by General Samuel Armstrong in 1868, it has hewed pretty close to the line indicated by him—that of giving the Negro manual preparation for making his way in life. We were taken on a tour of the various buildings that are craft and trade schools preparing for all kinds of vocations, and were impressed with the extent and thoroughness of the training offered. While this emphasis is placed upon the mechanical or the industrial, the liberal arts interests are not neglected. One has but to view some of the art treasures and literary collections in the Library to be assured of that; and as for music, who of us has not listened with delight to the Hampton singers in their weekly broadcast? These are but suggestive of the cultural values which Hampton affords.

The beautiful campus, site of an old plantation, has an attractive front on Hampton Roads. As we looked across the water not far away, we could almost visualize the duel between the Merrimac and the Monitor, the first battle of the ironclads, which occurred in March, 1862. Had not the "cheese box on a raft" appeared in the Hampton Roadstead so opportunely to check the deadly destruction wrought the day before by the Merrimac, which might soon have had the National Capital at its mercy—oh well, who knows?

Referring to the old plantation, the house occupied by the Jenkins family was the cabin of Uncle Tom. That's what they told us but if true we shall have to revise upward and radically our conception of the standard of living enjoyed by the Uncle Toms of slavery days. Today it is a home so commodious and pleasant that we would think the Jenkins would be hopelessly "between two opinions" whether to stay at home or bivouac on Buckroe Beach. (Bivouac is scarcely the word, but is prettily alliterative and we couldn't resist it.)

FRIENDLY CONNECTIONS AT HAMPTON

In keeping with the deep concern Friends have long maintained in Negro welfare and better race relations, several Friends are actively identified with the Institute. To begin with, J. Henry Scattergood is Chairman of the Board of Trustees. For many years now, Raymond Jenkins has served on the Faculty as Associate Professor of Sociology, and Supervisor of Secondary Education, and for some time has been a member of its small Administrative Board which directs campus policies. Another Friend of long-time teaching service is Lester Perisho in the Department of Mathematics. Elizabeth W. Chandler is in the School of Education, while for the past six years Henry Ridgway has taught Horticulture at the Institute. Robert Atkinson is Associate Professor of Mathematics. These, with some other Friendly connections, constitute a sufficient group to maintain an informal Quaker Meeting. Some of these Friends we were privileged to meet at a picnic supper in "The Forecastle" on Buckroe Beach that evening.

HOW UNCLE SAM BRISTLES

Before returning to the beach, however, we were taken on a brief tour which exhibited our Uncle Sam in his more bristling aspects. First, to historic Old Point Comfort. Its name is attributed to an expression of Captain John Smith and the first English settlers who, after suffering a long and stormy voyage, found a channel here "which put us in good comfort." Many people from all over the country continue to find "good comfort" and diversion here, for it has long been a fashionable resort and watering place.

Adjacent is Fort Monroe, which has had an active part in the belligerent chapters of our national life, dating from the administration of the President after whom it was named (in an "era of good feeling!"). It really constitutes a small circular island, surrounded by massive walls which serve as placements for the monster guns which command the entrance to Hampton Roads and the Chesapeake Bay. At the same time too, the interior of the mighty walls, curiously enough, is divided off into rooms and barracks, which house the soldiers and officers, with the families of some of them. What a life for normal humans to live!

As one drives over the drawbridge across the moat which separates the Fort from the mainland, he has the feeling of being thrust back into the Middle Ages. In the mechanical and engineering perfection of gigantic instruments of destruction, everything is modern, but in the continued reliance upon such implements as the basis of

inter-world relations, we are still in the Dark Ages of the anarchic centuries.

Throughout the Civil War—excuse us, the War between the States, as it is known down South—the Federal forces held the Fort, which occupied a key position in this hot area during the struggle. To Fort Monroe was brought the distinguished prisoner, Jefferson Davis, on the collapse of the Confederacy, and here in a dark room under the stone emplacement, over the door of which we observed the inevitable marker, he was held until his release in 1867.

WE NOTE A MILITARY DISCREPANCY

Here is located the Coast Artillery School, which, in connection with the Fort, makes this a great military center. Nothing is too good for those in the service, and many handsome buildings adorn the military reservation. One stands almost aghast at the uncounted millions of the people's money that are continually poured into this great arsenal and school—and all in the cause of defense.

One thing puzzled us. Last summer when we visited the military reserve out at San Diego, we found extraordinary precautions being taken against a display of too much curiosity. Kodaks were strictly forbidden, even to the manifest garden variety of tourists with the marks of Uncle Sam written all over them, and we weren't even given so much as a glimpse of the actual fortifications. But here at Fort Monroe everybody seemed to be coming and going freely without a suggestion of surveillance. Is this just another example

of military "bonehead," or does it suggest that the Japanese of the species is more terrible than—well, than whom?

WHERE UNCLE SAM TAKES THE AIR

A few miles north of Hampton is famous Langley Field, the great army air training center, which has also been made General Headquarters of the National Air Force. Wishing to be thoroughly assured of the adequacy of steps being taken to defend and protect us, out on the banks of the Whitewater, we called at Langley Field. It covers an area of seventeen hundred acres, with an auxiliary tract of over three thousand acres on Chesapeake Bay as a bombing and gunnery practice field, and comprises a military population of some two thousand people. Here, as at Fort Monroe, it is evident that government funds are not spared in the erection of expensive buildings as quarters for the officers and enlisted personnel, and for the general improvement and modernization of the Field.

By operation of a most advanced set of wind tunnels and by experimentation in wind resistance of various models of planes, experts connected with the Field have contributed largely to the progress of aeronautics. Planes of all types and sizes are to be seen. The large buildings, dirigible and airplane hangars and wind tunnels, are a source of unending interest to the air-minded, who are freely welcomed to visit and observe.

TWO NIGHTS BEFORE THE MAST!

Home again it seemed to us when we returned to the Jenkins cottage on the beach. Cottage is hardly the correct

term, however, as its name, "The Forecastle," implies. Our friends have had much pleasure in designing and building a commodious summer home, in which there is not only comfort and ease, but a distinctive seafaring atmosphere as well. Built right on the beach, the interior of the house is made to suggest a ship. Across the front (the building is raised well above the ground on piles) extends a porch, and it requires but little imagination to make one feel he is reclining in a deck chair gazing lazily out at sea. Just inside the porch is a large fireplace, and when the weather is cold or stormy, one faces the open fire, and beyond it looks through the windows upon the rolling, pounding surf. Furnishings and equipment are cleverly suggestive of a ship. Sleeping quarters are arranged as staterooms, one bed above another, while old ship lamps have been secured to adorn the walls: not wholly for appropriate adornment, however, for they have been resourcefully wired for actual illumination.

THE STORK FLIES LOW

About all that is lacking is the fog horn, but with two lively boys cavorting about, it is not seriously missed. And now there are three boys! We northern pilgrims were in the Burnley and Pauline Raiford home near Ivor on July 18, and in "The Forecastle" on July 19 and 20, and in each home a son was born on July 30. The old bird with the long legs and capacious bill was flying overtime, else we hit a stork special. Manifestly, the stork flies low over Tidewater Virginia these days.

Western Yearly Meeting

By Esther Littler

FOR the eightieth time Friends of central and southern Indiana and eastern Illinois met at Plainfield, Indiana, August 17 to 22. Our usually numerous visiting Friends were increased this year by itinerants to the World Conference. From Indiana Yearly Meeting came: Homer G. Biddlecum, Charlottesville; Donald Spitler, Spiceland, who is to begin pastoral work at Carmel; Ward Avery, Greenfield; Murray S. Kenworthy from Central Offices, Richmond; Carrie and Ruthanna Davis, George Scherer, Murvel Garner and family, all of Richmond; Deloris Barley, Marion; Frank J. Long, Anderson; Franklin P. Chant, Farmland; Alice Lawrence, Van Wert, Ohio. From Wilmington Yearly Meeting: O. Perry Bantz. From Iowa Yearly Meeting:

"Our chief want in life is somebody who shall make us do what we can: this is the service of a friend."—EMERSON.

"To try to understand what Christ means by friendship and to interpret it to others must be our lifelong task. It is the goal set before us as a Society of Friends."—T. EDMUND HARVEY.

Carl D. and Ella S. Byrd of Marshalltown; Charles F. Thomas, Bangor Monthly Meeting, soon to begin pastoral work at Evanston Meeting, Chicago; Allen and Izetta Reynolds, Weldon, who will begin pastoral work at New London. From Oregon Yearly Meeting: Carrie B. Wood, Portland, a missionary on furlough from India. From California Yearly Meeting: Ira and Parolee

Down, missionaries on furlough from Alaska. In addition to these: Arnold and Lois Vaught of Chicago, just returned from West China; Dr. Henry Greist, Point Barrow, Alaska and his brother Louis Greist of Chicago; E. J. Bulgin, nationally known evangelist of California. From London Yearly Meeting: Bertram Pickard, Geneva; Emma Noble of Cardiff, Wales; Robert Davis, Erica Hodgkin and G. Ronald Howe.

Our living epistles were supplemented by the reading of ten or more epistles from other Yearly Meetings. As the light of stars which after many years still reaches us, the annual message from London Yearly Meeting, established in 1668, and the letter from the first session of the Yearly Meeting of Syria and Palestine, brought encouragement and challenge.

All Clerks were returned to the table this year: Albert L. Copeland, Presiding; Homer J. Coppock, Recording; Lilith M. Farlow and Rachel Johnson, Reading; Orval H. Cox, Announcing. The meeting expressed appreciation for their faithful service.

Although departmental reports necessarily consumed much time, there was distinct emphasis on plans and programs for the work of the new year. The Prohibition and Public Morals Committee presented on Wednesday afternoon, Fred G. Bale of Columbus, Ohio, lawyer, teacher and nationally known lecturer, who spoke on "The Fiddler and the Fire," most convincingly appealing for intensive education among high school pupils regarding the truth behind the camouflage of liquor advertisements.

A supper for Peace and A. F. S. C. workers was held again this year. Sylvester Jones spoke informally of his recent visit to Spain, Bertram Pickard of the general world situation, and Arnold Vaught of conditions in China. The Peace Committee presented its report at the evening session. Alfred H. Cope summarized the year's activities of the Mid-West Office of the A. F. S. C., including the Institute on International Relations held at Naperville, Illinois. Bertram Pickard, who has been at the Geneva Center for eleven years, gave an informing and helpful address on "War or Peace?" Contrasting the primitive urges of security, status and superiority with those of self-realization, self-sacrifice and salvation, he expressed the conviction that only as the world is brought under the control of Christian urges will peace be possible. He said, also, that the outlook for world peace is neither impossible nor hopeless.

The missionary breakfast on Thursday morning was addressed by Murray S. Kenworthy who is Acting Administrative Secretary of the Board of Missions of the Five Years Meeting, in the absence of Merle L. Davis.

The report of the Literature Committee showed an increase in books read, persons reading, honor certificates awarded, books placed in libraries and subscriptions to THE AMERICAN FRIEND. Marjorie Hill Allee of Chicago, author of books for teen-age girls, told us of two Friends who had greatly influenced her thinking: Thomas Lurting and Elizabeth Fry, whose lives have been so attractively portrayed in Agnes Best's "Rebel Saints," and Janet Payne Whitney's "Elizabeth Fry." We were made increasingly grateful for those whose insight into human character is combined with the ability to bring from the dusty journals of ancient Friends such ingenious personalities.

The Woman's Missionary Union was

much favored in having three Friends just returned from Jamaica and Cuba relate their adventures and experiences: Dr. B. F. and Bertha Andrews, who have been in Jamaica for the past seven months, and R. Furnas Trueblood, who was one of the leaders at the Conference of Cuban Young Friends and visited such meetings as time permitted. All three arrived by plane during the early part of the week.

The Mission Committee introduced C. M. Yocum of Indianapolis who is Secretary of the Board of Missions of the Christian Church. Referring to the visit of Willard O. Trueblood and Merle L. Davis now in progress, he gave an account of his own travels in Africa, centering in the Belgian Congo. A brief sketch of topography, climate, products and natural resources revealed a country of such immensity and potential wealth as to attract world markets. The Continent's real wealth, however, was shown to reside in a people yet bound by fear and ignorance but possessing a native intelligence and large capacity for development; which form of wealth

LIFT UP YOUR HEADS

(Luke 21: 28-31; Matt. 24: 45, 46)

"Look up —
Lift up your heads
Your Redemption
Draweth nigh."

Are you "perplexed,"
Does the "roaring" of the sea of life
alarm you?
Do the "billows" roll
Frightfully
Around you?
Does the "distress of nations"
Weigh heavily on your heart and mind?
Do you "take heed"
And lend a helping hand?
Or,
Do the "cares of this life"
O'erpower you?
Does the "surfeit" of good things
Ofttimes "o'ercharge" your mind and
soul?
And, sometimes, even, are you "drunken"
With pleasures of this world?
Is your "watching"
Wary?
And your soul filled
With supplication
That ye may "escape"
"These things,"
And be accounted
"Worthy" to stand before the Son of
Man?
"Look up
Lift up your heads, O friends
The Kingdom — Christ's Kingdom
Draweth nigh."

ROXIE D. WHITE.

Guilford College, N. C.

shall be mined first, depends on what response Christian people make to such evident need.

The annual stewardship supper was followed by the Committee's report and program at the evening session. Six young people from Arsenal Technical High School, Indianapolis, representatives of the public speaking department, presented various phases of stewardship.

Friday morning was devoted to reports on Statistics, State of Society and the Evangelistic and Executive Committees. A very small net loss was reported. Two significant influences have been at work in our midst for the past year: The National Preaching Mission sessions held in Indianapolis were attended by many of our members and their message was carried throughout the Yearly Meeting by Willard O. Trueblood. The first year of Frederic E. Carter's service has been marked by an intensive program of meeting visitation which has extended to every local group the spirit of the Preaching Mission and the objectives and inspiration of departmental work. Although the visible and tangible results fall short of expectation, there is a refreshing sense of unity and unmistakable stirrings of life and thought. Our General Superintendent has directed our attention to the need for a quality of faith that moves persistently against obstacles and is willing to advance step by step until ways open and we can enter fields of opportunity in the coming year.

An important item of business occurring early in the week involved the merging of the departments of Religious Education and Young Friends Activities, forming one Committee on Christian Education. In anticipation of such action the two committees invited the same speaker, Charles F. Thomas of Iowa, member of the new Board on Christian Education of the Five Years Meeting. Addressing the Friday afternoon session, he outlined some of the teaching tasks and goals that should concern the churches of today if they are to speak to the condition of individuals and society. The annual awards to 100 per cent Bible Schools went to Carmel, Bloomington and Mooresville.

The Camp Mack Supper attended by about two hundred young people, was an enthusiastic and enjoyable occasion. The song service directed by Ward Avery and the pictures shown by Errol T. Elliott revived the Camp Spirit effectively. Brief messages were given at the evening session by Deloris Barley, Mary Jordan, Erica Hodgkin and Ronald Howe. Charles Thomas brought the principal address on "The Hidden Treasure."

Earlham College reports were heard on Saturday afternoon followed by John

J. Haramy's address on "The Twin Bulwarks of Liberty and Freedom." Sumner A. Mills of West Newton was chairman of arrangements for the annual Earlham Supper and Reunion. Albert L. Copeland, Marianna Brown, President Dennis, Murvel Garner, Arnold Vaught and Roy Sahn spoke briefly. Burton Coffin's vocal talents contributed to our enjoyment.

The devotional half-hours were conducted by Carl Byrd who brought fourteen messages, including two evening services and those on Sunday. The need for discovering those things which are essential and vital and relevant echoed through all these hours, with the closing emphasis on personal evangelism. Ella Byrd's messages in song were greatly appreciated. Arrangements and direction of music for the week were in charge of Ralph and Leah Lawrence. Special meetings were held for Carrie B. Wood, Ira and Parolee Downs, Robert Davis and Emma Noble. The four English Friends exhibited a fine blend of spiritual insight and social passion. Ruth Haworth, Mary Jordan and Elizabeth Good directed the Junior Yearly Meeting which had an enrollment of 104 and an average attendance of fifty. Claribel Hadley of Chicago and Mary Frances Pritchard of Blue River Quarter served the "Big Yearly Meeting" as pages.

The Meeting for Ministry and Oversight, convening on Monday afternoon, was addressed by Errol T. Elliott on "Making My Daily Calls," and in the evening by E. Howard Brown on "Divine Leadership in the Church." The Evangelistic Committee presented the ministers who were recorded during the year: Russell E. Carter, Stanley Springer, Robert W. Wilbur, Starret L. Nash, Mildred Thomas Rinard, Aldaburt Reese, Joyce Johnson and Marshall Tolle. Memorials were read for Charlotte E. Vickers and Clara Pennington. A new committee on Ministerial Guidance and Education was appointed which will cooperate with the Committee on Christian Education.

A fine fellowship prevailed throughout our sessions, for the light of Christ has reached our lives. In varying degree and from different angles we have caught His vision. The ends of the earth have knocked at our doors for sympathetic understanding and aid; every department has laid claim to our time, thought and energy; a deepening sense of the burden and shadow of the world's suffering has descended on our spirits. We have glimpsed more clearly the necessity for seeking the Kingdom first, for finding our own clear duty. And, with Isaac Pennington, we have been constrained to "wait on Him for strength to perform it."

HISTORIC MANUSCRIPTS AT WORLD CONFERENCE

By THOMAS E. DRAKE

The pleasure which Friends in attendance at the World Conference (now in opening sessions) will receive from fellowship with Friends on a worldwide basis will be enriched by the contacts with historic Quakerism to be had in the libraries of Swarthmore and Haverford Colleges. The colleges' exhibits of Quaker books and manuscripts will help to bring Conference Friends a sense of the historic continuity of Quakerism in the near three centuries of its growth. And these two great stores of Quaker literature are at hand and freely available to all who wish to consult them.

A special historical exhibit, however, the gift of Friends in London, has been provided for the Conference. It is a series of photostatic facsimiles of historic documents of interest to world Quakerism. The original manuscripts are in the library of Friends House in London. The facsimiles were prepared for the Conference by John L. Nickalls, Librarian of Friends House, and are exhibited in the Men's Gymnasium at Swarthmore College, together with the exhibits of The Friends Service Council.

Most interesting of all, perhaps, are the reproductions of the manuscript journal of George Fox during his American journey of 1672 and 1673, forty-three pages of closely written pages telling of the travels of Fox and his companions in the service of Truth in the American wilderness. And the great colonizer of this wilderness, William Penn, is of course represented in the collection. An anonymous account of his conviction and early experiences as a Friend, of which little else is known than here appears, gives an interesting impression of the trials of the young Penn as he entered into the Quaker way of life.

The facsimiles of these unique manuscripts give clues as to the care with which the originals have been mounted and preserved in Friends Library in London. They also provide a better opportunity to examine the text than would be possible had the originals been sent to America for the Conference. Photostatic facsimiles of a manuscript often bring out the ink of the writing more clearly than it appears on the original, thus making it easier to read. They may also be handled without fear of loss or damage, which would not have been true had the originals made the trip across the ocean to the Conference. Some of these old manuscripts have known the risks of ocean travel often enough. It is now their privilege and duty to stay quietly and safely at home in London while their photographic offspring go journeying across the sea.

The captain's log of the "Quaker Mayflower", the little ship *Woodhouse* in which Robert Fowler brought eleven Friends to Long Island and Newport in 1657, is included in the list, together with an account of some of the expenses incurred in fitting out the vessel. It is this ship and this log of which Rufus Jones speaks when he says in his "Quakers in the American Colonies," "Of all the ships which brought pioneer founders to these shores none ever brought passengers more bravely consecrated to the ideals for which they sailed, and none has left a stranger narrative of Divine guidance, than the ship *Woodhouse*, which brought the original 'apostles' of Quakerism to New England." One of the passengers on the *Woodhouse* was the young London merchant, William Robinson, who was unknowingly going to his death at the hands of the Massachusetts' Puritans. His letter to George Fox from the Boston jail, written in 1659, gives a vivid picture of the mind of this martyr as he methodically pursued his conviction to its ultimate end: "The Lord did lay it upon me to try their law."

Quakerism in other parts of the world is represented in several of the manuscripts. There are epistles in Chinese from Chunking Yearly Meeting in China to London Friends; there is a returning minute from Daniel and Charles Wheeler from the fourth Yearly Meeting of Friends in Tasmania, Tenth Month, 1837; and there are several items from Holland. One of these is the first page of the minute book of Friesland Monthly Meeting, 1677. Another, a letter to George Fox from Peter Hendricks in 1678, tells of the work of Friends in the Netherlands and as far east as Danzig, where, according to Hendricks, the authorities had recently put three Friends in their worst prison. Fox's own journal of his journey in Holland and Germany is also reproduced in three specimen pages.

The remaining manuscripts in the series are miscellaneous, although each is interesting in its way. There are letters of individuals, Margaret Fell, for instance, of John Archdale, and of Abraham Lincoln. Archdale, who had been governor of the Colony of North Carolina, petitioned in 1698-9 that he might take his seat in Parliament upon affirmation rather than oath, a request which was denied by the House of Commons. The letter from President Lincoln acknowledges the receipt of a friendly memorial from the Meeting for Sufferings in London at the time of the trouble over the seizure of the British ship *Trent* in 1862.

Finally, there are pages from the earliest minute books of London Yearly Meeting and the Meeting for Sufferings.

The first three pages of the first Yearly Meeting minutes, in 1672, show something of the process of setting up a permanent organization structure for the Society of Friends. The first appointed committee, for instance, was charged with a concern over books and other publications, and the first name on the list of committee members is that of William Penn. The Meeting for Sufferings item, dated 1676, concerns the opposition of Friends in London and Barbadoes to a law to prevent Barbadoes Negroes from attending religious meetings. Thus early did Friends show their interest in the souls of the Negroes, even though they had not yet come to realize the iniquity of enslaving their bodies.

This brief summary of the contents of the London manuscripts gives some idea of the character and interest of the exhibit. Friends at the Conference will find their chief pleasure, however, in seeing and reading the documents themselves, puzzling out the quaint handwriting, and enjoying the flavor of the language. Something of the inspiration and consecration of the early Friends glows in the very words themselves.

URGENT CALL FOR CLOTHES

A second shipment of clothing for children in Spain is now being packed in the Service Committee Storeroom. Infants' wear and light-weight garments for boys and girls are especially needed by Esther Farquhar.

Through Mrs. Ross D. Murphy of the Church of the Brethren, a special appeal recently was sent to members of her church. The result has been unusually generous, not only with contributions of clothes, but also of yard goods, sewing materials, and soap—a precious luxury in refugee colonies.

Writing from Murcia in June, Esther Farquhar described her dismay at the appalling need for clothes. No less urgent is her need for materials to be sewn by refugee women who now sit in despairing idleness. Esther Farquhar and another young American woman, Eleanor Imbelli, are opening work shops to keep these women occupied.

The packing of bales is being done by young Friends and Dunkards under the direction of Eleanor Stabler Clarke, Chairman of the Clothing Committee. Usually the storeroom is not open during the summer, but the exceptional present need and the anticipated greater need this fall, requires all supplies to be moved as rapidly as they can be baled. Contributions of new or good used garments including shoes—both for children and adults—should be sent to the A. F. S. C. Storeroom, 1515 Cherry Street, Philadelphia, Pa.

EDINBURGH CONFERENCE ON FAITH AND ORDER

BY ELBERT RUSSELL

It was twenty-five years ago at the great missionary conference in the same hall where we are now meeting that Bishop Brent got the idea of an attempt to unite the churches of Christendom. He has gone to his reward but the movement has made tremendous strides. We have been furnished with a "Who's Who at Edinburgh," which makes it clear that many of the best brains and chief ecclesiastical authorities of non-Roman Christendom are here engaged in the task of finding a basis on which the churches can cooperate or even unite. Since this conference concerns faith and order, it is natural that ecclesiastics and professors of theology should be more in evidence than at Oxford. We came together, however, with the momentum of Oxford—the mutual acquaintance, fellowship and deliberations of that conference.

It was generally believed that it would be difficult if not impossible to find bases on which communions differing so widely in doctrine, ministry and sacraments could unite. It involved the reconciling of divergent theologies and the redefinition of what constitute valid sacraments and clerical orders. We found that everybody has the will to find such a basis, which makes it much easier. The chairman of our section reminded us that the religious approach would tend to unite us while the theological would tend to divide us. Therefore he exhorted us to keep to the religious interest as much as possible.

The problem before us was defined, not as an attempt to settle the problems of doctrine and polity in the same way, but to see whether, holding the views we do, it is still possible to get together. The groups most concerned are the Anglican, the Lutheran and Reformed, and the Orthodox. The Anglican and Orthodox are most concerned about the ministry and sacraments, the "Continental" about theology, and the Orthodox are also determined to preserve the great ecumenical creeds. As our consultations proceed, we discover that the differences are largely differences of emphasis rather than of absolute contradictions. They seem rather disposed to make room even for the Quakers despite our lack of an ordained ministry, outward sacraments or a fixed creed. The Americans are not so vitally involved in the discussions on the points at issue, since our varied denominations and habit of religious co-operation have dulled the edges of religious exclusiveness. An agreement that will satisfy Anglican, Lutheran, Calvinist and Orthodox will satisfy most of the American denominations. The "free" or non-credal churches of America and Great Britain have made a statement

together to safeguard themselves from high churchism or state churchism.

In the fellowship here there has been a beautiful Christian spirit. There is no intolerance manifest; there is a patient effort to understand the other's point of view and to see what Christian truth it represents; and the *odium theologicum* is conspicuous by its absence. One is impressed by the fine Christian characters that all forms of Christianity are able to produce; the fact that a man is devout, saintly, intelligent, unselfish, and tolerant gives no sure indication whether he was baptized in infancy or on confession of faith; whether his church is high or low; whether his church is in the apostolic succession or not; whether he is Orthodox or Reformed; whether Armenian or Calvinist. I have even been told that there are some delightful people here who are none of these.

Next week we are to get down to the serious business of drafting the conclusions of the various sections.

There is a much larger Quaker delegation here than at Oxford. Alfred C. Garrett represents Philadelphia Yearly Meeting (Arch Street) and Alvin T. Coate joins me for the Five Years Meeting. Joseph T. Wigham and his wife represent Dublin Yearly Meeting, and London is represented by Percy W. Bartlett and his wife, Eric Hayman, Herbert G. Wood, Carl Heath, and Ernest B. Ludlam. We have had several meetings as a group to consider the problems before the conference, so as to see that our testimony is consistently presented.

NOTES FROM WHITTIER

O. Herschel Folger, pastor, has been absent on a short vacation and is now with a group of young people at Camp Arbolado, where he teaches two classes daily. During his absence the Sabbath morning pulpit is being supplied by resident ministers.

The presence and services of a group of young Friends from Philadelphia and Oregon Yearly Meetings in our midst recently were much appreciated.

Lelah Coffin Kissick, wife of W. Perry Kissick, Richmond, Indiana, and daughter of Emma F. Coffin, Whittier, recently spent several weeks here visiting her mother and other relatives and friends. Her brothers, Earle from Seattle, and Dr. L. Homer Coffin and family from Portland, Oregon, came down to Los Angeles to the home of another brother, Dr. Harry W. Coffin, where on July 4th mother, daughter and sons were all together for the first time in twenty-five years. (The husband and father passed away in 1907.) Other relatives were also present.

Quakerism in France

By Pierre Schard

THE real religious situation of France is seldom properly understood. In foreign lands, France is considered either as a Catholic country or as an irreligious country; but in my estimation, both these views are superficial and do not reach down to the deepest religious strains of the nation.

If we consider the present state of religion in France, we notice three different groups: Catholics, Protestants and Laics. There are about three million professed and nine million non-professed Catholics. The former are generally identified here with clericalism, narrow conservatism, and are considered to be the best supporters of capitalism. In spite of the sincere efforts of Catholicism, it practically has failed to revive itself and is chiefly responsible for religion being so much distrusted in France.

The number of professed Protestants is about one million. Though earnest, they are generally too narrow-minded and dogmatic to gain many more followers, and I think that like the Catholics, their time is done.

The Laics, who include the biggest part of the nation, are a very complex group, but they may be considered as the direct heirs of the ideals of the French Revolution which was not only a social, but a religious revolution as well, the principles of which are inferred in the "Declarations des Droits de l'Homme et du Citoyen." Let us remember here that many of the ideals of the revolution have probably a Quaker connection and came here during the 18th century through many sources including the American Republicans and Voltaire's works about Quakers and English institutions. The "Declaration" established the charts of a democratic and Laic creed above all class, dogmatic or racial distinctions.

The best Laic individualities are characterized by very high moral ideals grounded on a notion of "Conscience" very closely connected with that of the Quaker "Inward Light" (see the works of Alain.) They have enforced their views through the Laic schools which are nearly the only ones in France and whose ideals: "to teach the Catholic his brotherhood with the Jew; to teach Luther love for the Papist; to teach the Papist love for Luther;—who will do that miracle? Who will unite these three relentless enemies? Evidently a higher and more universal principle. This principle, which is particular to no church, is the foundation stone of the Laic teaching." (Edgar Quinet, *l'Enseignement du Peuple*).

As M. Grout and I have already written: "the little Catholic, sitting at school beside the little Protestant or Laic, playing with them, each unaware, experiences in his childhood that the morality of people is not connected with this or that religious creed."

Thus, the chances of Quakerism in France are twofold. Quaker religious ideals can be a means of liberation for many from the grip of clericalism, ritualism and dogmatism. If we consider the French members of the Society of Friends, we notice that many of them have come from Catholicism or Protestantism. But in my estimation, it might also be the basis of a much larger religious movement and community where some of the French religious free-thinkers who are either completely isolated or joined to the Laic groups in which the religious side of their personalities is not always properly understood could meet, and feel at ease in a friendly atmosphere such as that of the Society of Friends. But I often wonder how the Society could attract and retain such personalities.

The present state of the Society is sufficient to satisfy the minds of former Catholics or Protestants who are quite used to a clerical or religious jargon and who, not feeling strange with such things, can be perfectly contented with the evolved rite of silent meeting. But when we come to religious free-minds who, knowing the value of Christianity, do not profess to be Christians themselves and who, besides, may have direct and personal mystical experience, we realize both the shortcomings and the worth of the Society in this respect. These earnest and solitary souls who are so many in France would give the best of themselves if they received support, but many remain isolated, misunderstood, or even get crushed down; the only issues to their mental energies being either political parties, or Laic groups, or literature, which does not develop the religious side of their personalities. They are—such is the title of one of Jules Romain's books—"à la Recherche d'une Eglise," (in search of a Church).

I think in France, besides adapting its main activities to the special situation of the country (much has already been done in this respect in prisons and for child delinquents), Quakerism should—and this seems to me extremely important—try to recognize its vital ideals under the French aspects they have taken and make sincere efforts to get linked through earnest personalities with the groups supporting them here. French

Quakerism should re-discover the deep common strains from which its supporting groups have spread, and thus incorporate itself into French life instead of rather resembling a foreign mission. Then, Quakerism should bring in exchange its own points of view with its loving and trusting attitude and its peaceful ways of dealing with questions. This approach is often lacking in France, people getting passionate about their personal ideas.

Therefore, the main problem is to find, encourage and support the personalities able to tackle that work whatever they may think about so-called Religion and Christianity. Religion is a certain attitude towards life, not essentially a matter of creed. So I would with pleasure see the development in France of a section of members called "Membres associés", to begin with, doing away for them with the ritual forms of admission, and considering them as such after a certain number of years of faithful friendship.

As regards religion proper, Quakerism should publicly take all opportunities to show itself anti-clerical and anti-dogmatic (George Fox violently was) which would in France have a deep echo; emphasizing on the other hand, the fact that religion is quite different from clericalism and dogma, being a vital attitude coming from personal experience whatever name it is given.

It might, therefore, help to rehabilitate here the value of religious or intuitive experiences—the works of the French philosopher Bergson have done much in that respect among cultured people—experiences which have been much distrusted and often rightly in this country. Such suspicion has been expressed about religion that all words or facts connected with it are often immediately sneered at or looked down on. Such words as God, Religion, Christian, are seldom properly understood, though you must bear in mind that what they represent is as vital here as anywhere else.

Bringing back mysticism to its real destiny, viz. the creation of new spiritual values, the uplifting of moral ideals, and on the personal side the purification and development of inward conscience, this is the work of modern religion, and the grip of Quakerism could be prominent in that respect. Therefore in this country, its best work in the religious line would be the fostering of the cause of our original religious free-thought, the only one which is likely to strike deep roots here. So there is plenty of hope for Quakerism in France if it is not afraid to appear with French and rather revolutionary features.

Not what we believe, but how we love, identifies us as Christians.

A Vital Experience

By Blanche Weber (Geneva, Switzerland)

TO a continental Friend, England and America are in some respects what Mecca and Medina are to the Moslem. Though I know that the Quaker spirit transcends time and place, I felt last year as if I were on a Quaker pilgrimage when I visited Swarthmore Hall in North England and Jordans in Buckinghamshire. This year, in William Penn's country, I am continuing this pilgrimage, with eyes and mind open to everything Quaker, and ready to listen and to learn. Though there are, so far as I know, no historical associations about Pendle Hill, it occupies a unique place in my Quaker experience. Pendle Hill has been compared with an Ashram and with a monastery; on the spiritual plane it has been to many of the students of this seventh Summer School an oasis in a period of spiritual barrenness. Deep harmony best characterizes Pendle Hill to me, harmony in the natural setting, the program and the whole combination of lectures, personal work and happy fellowship. This harmony even gains the victory over the puzzled feeling the continental Friend has at first when hearing about the various branches in American Quakerism, and whilst his mind is still struggling for clear distinctions between these different groups, his heart already realizes their common essence and fundamental unity.

This year's Summer School was attended by some fifty students representing the following countries: Austria, China, Germany, New Zealand, Sweden, Switzerland and the United States. To one used to international contacts the composition of the group seemed like a familiar atmosphere, and once again proved how much one gains through this mixing with nationalities other than one's own. Ages, intellectual and spiritual development, religious beliefs, philosophies of life varied greatly, so did the opinions expressed during the discussions, but never did they clash and produce unsolvable dissonances.

It would be foolish in so short a space to attempt to summarize any of the courses or to characterize the personalities of the lecturers. We must be content with a simple enumeration. "Mystical Elements in the Religions of the World," the course given by Howard H. Brinton, Director of Pendle Hill, represented an attempt "to evaluate the position of the Society of Friends through comparison with other interpretations of Christianity and with mystical trends in other religions." Many a student realized for the first time perhaps the depth of the religions of the East and the possible application of some of their techniques

of meditation. Another course, "Contemporary Trends in Christian Thought," showed the "struggle of Protestantism to adapt itself to modern scientific, economic and political ideas."

Parents and teachers found a reply to some of their questions in the course on "Character Development of Children and Young Persons," whereas the lectures on "The Growth of the New Community" gave a basic knowledge of present day social problems. All the lectures were given by experts who challenged you to better thinking, to face reality with new eyes and to take your share of responsibility.

In addition to the courses there were other lectures. Wilhelm Pauck, energetically expounded the Barthian theology; Max Yergan feelingly described the failure of the Christian Church to meet the present emergency; M. L. Wilson, the Under Secretary of Agriculture, graphically portrayed conditions faced today by farmers. The seriousness of the international situation as exemplified by the tragedy in Spain was brought before us by Henry Brinton from England who had been doing relief work for children in Spain and expressed his concern with the convincing zeal of an apostle.

Art had not been forgotten in these rich four weeks; it came to us through a lecture from Anna Brinton on "Meditation in Asiatic Art," and through a visit by Violet Oakley. She was most welcome at Pendle Hill, for had she not painted William Penn's "Holy Experiment"? Her address added a new note in the symphony of thoughts expressed at the Summer School: a strong belief in the possibility of peaceful settlement of international disputes.

ALONE WITH GOD

Alone with God within the heart,
One finds a burning passion dart,
A love that flames and freely flows,
While joy from adoration grows
And quiet peace, He would impart.

Such conscious worship is an art,
A technique which must have a start,
A sense of presence which one knows,
Alone with God.

Communion, from the world apart,
So heals the wound, removes the smart,
And quickens strength as He bestows
His marvellous power to disclose
The ways of grace—one needs no chart
Alone with God.

J. R. W.

This indicates but briefly the many-sidedness of the Pendle Hill Summer School. The harmonious combination of varied interests must be one of Howard and Anna Brinton's secrets as all these matters and themes worked together into a whole as rich as life itself. There was nothing academic about these courses. Students always freely asked questions before, during and after lectures. Often could one see a teacher having special conferences under a tree with a little group of students, others, adopting the peripatetic method, had serious intercourse while walking to and fro on the lawn. The many contacts with members of the American Friends Service Committee who used to visit us enriched our experience and made us feel as if we were living in a Quaker colony.

The word "fellowship" of which we have no equivalent in French and which is much used and sometimes abused in English, came to me very often at Pendle Hill as the expression of a deep reality. Indeed a spirit of real fellowship has grown out of our daily meetings for worship, our common study, games and walks, and last but not least the sharing in household duties. (Dishwashing is an excellent method for making a European individualist join in a team). A German student, besides being a convinced Barthian, was the most cheerful pianist and made everybody join in German songs, whereas the presence of a Chinese made you grasp the reality of old Chinese traditions and was a stimulus to your desire to know more about meditation in the East. These contributions from individual students made Pendle Hill a place where everybody received and gave, including the very young ones who had not much else to give than their joy of living and their merry laughter.

To every one of us this stay at Pendle Hill has been, consciously or unconsciously, a period of enrichment. Quite a few have been stirred up in their somewhat sleepy spiritual-life, others may have received a clear call to work, a personal mission, in others' minds a seed has been sown which may grow only in many years from now. Pendle Hill will, I think, become more and more a place where young and old come for new inspiration and for preparation for their spiritual task. The fact that Quakerism leaves a great freedom to the individual makes him sometimes forget the importance of preparation. True, "the Spirit bloweth where it listeth," but it requires instruments sensitive enough to catch it when it blows. Therefore we need preparation, we need training; we shall then be better vehicles to carry the Quaker Spirit and Truth in which we believe and which we trust, has a message for the world today.



These Friends were "among those present" at the recent sessions of North Carolina Yearly Meeting, a report of which appeared in our last issue.

Front row, left to right: Alice Paige White, Recording Clerk; Blanche Weber, Assistant Clerk of the Geneva, Switzerland, Monthly Meeting; Leah Hammond, President of North Carolina Young Friends; Murray C. Johnson, Field Secretary; Per Sundberg, Stockholm, Sweden, Yearly Meeting; Samuel L. Haworth, Clerk; Joseph H. Peele, Reading Clerk;

Milo S. Hinckle, Superintendent and Field Secretary (elect), Indiana Yearly Meeting.

Second row: Raymond Binford, President Emeritus, Guilford College; Errol T. Elliott, pastor First Friends Church, Indianapolis; President Clyde A. Milner; Dr. W. C. Jackson, Dean of Administration, Women's College, University of North Carolina; Clifton C. Pearson, Announcing Clerk; Herbert L. Huffman, pastor New Garden Meeting; Robert E. Cope, pastor Newcastle, Indiana, Meeting.

SHOWING THE ARABS HOW!

Mr. Peter Scott, who is so well known in connection with his subsistence and other schemes for the unemployed in South Wales and in Lancashire, has just been on a holiday visit to Palestine. At least it was supposed to be a holiday, but he seems to have been fairly busy all the time. At any rate, he has been inquiring very closely into the Arab-Jewish situation and into the state of unrest and mutual suspicion that prevails in that land.

One incident during his visit is certainly worth retelling. Peter Scott made a good many of his visits in the company of Heinz Kappers, a German who has become a Quaker and who has settled in Palestine. He is doing teaching work, but he is particularly interested in fostering better relations between opposing forces there. In the course of conversation Peter Scott found that when he was serving in the British Army in Palestine during the war he was in exactly the same part of the country as Heinz Kappers had been, only Kappers was on the other side serving with the German artillery which was assisting the Turks. It was with the greatest interest that they explored the actual country, over which they had fought as enemies, and

though now both friends and pacifists, they admit that they couldn't help a good many military reminiscences.

In this very area, too, they visited an Arab school in which feeling was very strong against the Jews. And so they told the children how they, each members of nations at war twenty years ago and trying to kill one another on that very piece of country, were now friends and no longer had enmity, but the joint aim of trying to get the opposing Arabs and Jews to understand one another. The children would hardly believe that they could thus have forgotten their old antagonisms, but I am assured that the sight of these ex-officers of Germany and Britain there together before them and obviously the best of chums was an object lesson that the Arab children are not likely to forget—H. W. Peet in *Guardian*, India.

SERVICE OF HOMECOMING AND FAREWELL

Friends at West Elkton, Ohio, held on August 22 a homecoming and farewell service for their pastor, James M. Swander, who is retiring on account of ill health. He has served the Meeting as pastor for thirteen years, and

he and his family will be much missed in the church and the community.

The morning service was in charge of Irvin D. Stegall of Richmond, Indiana, who delivered an able sermon to a large and appreciative audience. Visiting ministers in attendance were George N. Hartley, Fountain City, Indiana; Edgar Wollam, Los Angeles, California; J. Arthur Wollam, Pasadena, California; J. Elliott Janney, Oxford, Ohio; and Elbert Portis, West Elkton, Ohio. Other visitors were present from Los Angeles and Pasadena, California; Richmond, Fountain City, Boston, Liberty, and Hagerstown, Indiana; Cincinnati, Hamilton, Oxford, College Corner, Piqua, Germantown, Middletown, Lewisburg, Camden, Sevenmile and West Alexandria, Ohio.

The basket dinner and the social hour on the lawn were enjoyed by all. At 2:30 p. m. a farewell service, conducted by Elliott Janney, was held. Interesting and impressive talks were given by Elliott Janney, George Hartley and Edgar Wollam. Letters of appreciation for the life and work of James M. Swander from ministers of Whitewater Quarterly Meeting were read, after which James Swander was given a leather folder containing the letters.

Christian Nurture in Home

By Cecil E. Haworth

IN recent months there has been set up a new Board on Christian Education under the direction of the Five Years Meeting. The work of this Board is divided for administrative purposes among four departments, one of which is the department of Christian Nurture in the Home.

The organization of this new department means that for the first time in the history of the Five Years Meeting there is now an agency charged especially with the responsibility of fostering a Christian home with Christian relationships existing in it. This is in keeping with the trend of the times. The Federal Council of the Churches of Christ in America has had for several years a Committee on Marriage and the Home; almost every Protestant denomination has a similar department of work, some very active and influential. It is fitting that the Five Years Meeting should recognize the increasing attention being given to the home by authorizing the organization of this agency.

At the first meeting of the Board on Christian Education in June of this year, the personnel of the department of Christian Nurture in the Home was chosen as follows: Elizabeth L. Hazard of New York, Paul P. Younger of California, Furnas Trueblood of Western, Cecil E. Hinshaw of Nebraska, Charles F. Thomas of Iowa, and the writer as chairman. Each of these members is deeply concerned about the future of our Quaker homes and during the coming year it is hoped that each may have an opportunity, through the columns of THE AMERICAN FRIEND, to share some of the concerns of this department.

What this department becomes and what it does will depend to a large extent upon the average member of the Five Years Meeting. We have no program to "put across," but we are anxious to know how your department can best help *you* to fulfill your part in nurturing the Christian life through the home.

For instance, a major concern of the members of the department is for a revival of the devotional life in our homes. There is an abundance of material to help a family with children, with young people or with adults only. However, it may be that in this matter methods are more important than materials. I am sure that out over the Five Years Meeting there are ingenious parents who have discovered new ways of making home religion vital and meaningful to the family. *We want you to*

tell us how you do it. We shall pass it on to other seeking parents. Will you receive this as a personal invitation to share with others, through this department, some of the discoveries of new ways of making the presence of God real in the family circle?

Then, again, we feel that many homes, perhaps most homes, could profit by some of the splendid material available in the field of Christian home life. We are thinking in terms of a well selected library to be available to members of the Five Years Meeting. However, we do not want to purchase a number of books which will never be called for.

In this connection we are now in the process of gathering packets of booklets and materials on problems of parents. These packets are being arranged on two levels: *introductory*, for those who have not studied extensively into parental problems, and *advanced*, for parents wishing material of a more profound nature. On each of these levels there will be packets dealing with children of three different age groups: (1) for those with children of preschool age; (2) for those having school-age children; and (3) those with adolescents. These will be available shortly and the number of packets arranged will again depend upon the interest shown in using them. Requests for these should be sent to this department and addressed to 101 South 8th Street, Richmond, Indiana.

Another concern of the department is that it might help in conserving the values of a Christian home through the guidance of young people who are approaching marriage. We have tried every method of avoiding broken homes except the *preventative*. Why should young people enter the marriage re-

lationship ignorant of the friction points which may develop, when there is plenty of information gathered from research sources to help them prepare thoughtfully for Christian home life? We do not place a value upon ignorance in any other field. Some means that seem to be open to the department to accomplish this end are: (1) the encouragement of classes for guidance in marriage and homemaking in our young peoples' summer conferences, (2) helping local pastors who are interested and qualified to promote such classes in their own churches but who are seeking help in organizing and directing them, and (3) through an information service to serve those individuals who wish assistance in some specific problems of this nature.

At the various Yearly Meetings occurring from this time on, it is hoped there will be posters and book displays touching upon various aspects of this matter of Christian home life. This phase of the work will be enlarged and emphasized as rapidly as funds and interest make it possible.

There are other concerns that our department has in mind; these must await development and opportunity. We have felt that the above matters were of primary and basic importance and so we are beginning with them. As opportunity offers there will be time to add other projects to the program.

All thoughtful people recognize that the home is the most influential factor in society. Even today, when we hear everywhere about the "break-down of the home," its influence on growing lives is very evident. It is probable that time and effort will be repaid more quickly and more amply here than in any other phase of Christian work. To make the home more Christian will be a long step toward eventually making all of life more Christian. "Train up a child in the way he should go and even when he is old he will not depart from it," is the sound admonition of scripture. Do we know the "way he should go" and the means of helping the child into that "way"? Are our Quaker homes sending out young people of sound physique and informed minds, who are well adjusted emotionally and provided with a good foundation in the fundamentals of our faith? We can find many things about the Quaker homes of the past in which to take pride; it was probably easier to be a good parent a generation or more ago. Today there are many confusing problems to which no categorical answer can be given. Let us seek together to find answers to our problems in the light of Christian idealism. To this end the department of Christian Nurture in the Home dedicates itself and seeks your cooperation.

Carthage, Indiana.

ANNOUNCING
a new department of work,

CHRISTIAN
NURTURE
IN THE
HOME

under the
Board on Christian Education
Five Years Meeting.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

FUNNY IF 'TWERE NOT SO SERIOUS

Editor, THE AMERICAN FRIEND:

When we common citizens show contempt for the court we get a good stiff fine or a term in jail or both; but when the court shows contempt for the intelligence and expressed will of the common citizen, what can we do? *Cappers Weekly* for Aug. 21, gives an instance of such contempt, on the part of the court, for intelligence and decency. We will let it tell the story.

"Last winter the Kansas Legislature legalized 3.2 beer, declaring it non-intoxicating, and its sale not in violation of the State's prohibition amendment. In Wichita, William Leafheit, truck driver, caused a traffic crash while drunk, the State's evidence showed. He said he had imbibed nothing but 3.2 beer. On the showing of the defense that the man could not have been drunk because the State Legislature said 3.2 beer was non-intoxicating, Leafheit was acquitted. It's laughable, although it should not be from the standpoint of law observance and law enforcement."

This brings us face to face, as we often are, with an issue immeasurably bigger than the mere matter of prohibition—a decent respect for law. American lawlessness has become an astonishment and a joke to the civilized world—and to the heathen, too. It is a big contract, but if the Church would save her own soul she must show America the way out of this hell of lawlessness. The legal profession will not do it; for it is there the main fault lies. The legislatures, as at present constituted, will not do it, for they are made up largely from the legal profession. If we are to accomplish this big thing we shall have to begin where the temperance reformers began fifty years ago, with the children, and teach them in home and school and church the fundamental principles of religion and patriotism—reverence for God and law.

ALDEN L. KNIGHT.

Argonia, Kansas.

CHRISTIAN WORLD-MINDEDNESS— A FEW QUESTION MARKS

Editor, THE AMERICAN FRIEND:

The report contained in the July 22 issue of our church paper concerning the Friendly Conference of June 16 and 17 at Earlham College, sponsored by the American Friends Board of Missions, has no doubt been read with deep in-

terest by many. My own thoughtful perusal led to the marking of certain passages, a word of approval added along the margin in some places and a question mark in others.

Especially did I enjoy the thought of so identifying ourselves with other racial groups that "we forget about being tolerant"; also Professor Berry's assertion that the absolute, so essential for us to tie to if we are to live well, is God as revealed in Christ—that society needs this to offset the secular culture of our age; and Frank Briggs' statement that cooperatives are not a cure-all, but that living cooperatively must be on a religious basis if it is to be successful.

On the other hand, especially in reference to the discussion of the missionary enterprise, I desire to voice the reason for my interrogation points.

Naturally, "world-mindedness" must bring breadth of vision and of mental grasp along several lines. It widens the lateral view of our contemporaneous life-setting and makes us world-citizens; it clarifies the length-wise focus and enables us to appreciate the tremendous achievements of the past and to realize that soon our day and generation will also slip into the yesterdays; and it adds the third dimension of depth, enabling us to look with understanding eyes below the surface, rightly evaluating human character and interpreting it with unprejudiced mind through the medium of a common humanity.

Am I reading into the eager discussion at Earlham College an inference that was not intended, when I wonder whether the assembled group of students actually believe that twenty-five years ago missions did not present a religion of beneficence, but rather a religion of fear; were not greatly concerned about saving men to righteous living as well as saving them from sin; that they narrowly considered the church as synonymous with Western civilization? Is there any present-day method of "making it possible for people to live more completely" other than through the gospel of Jesus Christ who came that we might have life, and that we might have it more abundantly?

What constitutes complete living? Is it not the release of the whole man from bondage into freedom, making possible the highest development of latent powers in righteousness and true holiness? Within the will of God for the individ-

ual life, lies completeness of living, whether the field of action be close at home, or in some distant country serving as a missionary at God's call. Youth is still hearing and responding to the challenge. Complete living? This the spirit of Christ has been seeking to accomplish through consecrated personalities ever since apostolic days. Great missionary statesmen have lived and labored, men and women whose names are household words in Christendom. They loved with the love of Christ, they gave freely and gladly of their best, begetting love in the hearts of those to whom they ministered the things of God, and they changed continents. The last century has had its quota of such—yes, the last twenty-five years.

To yesterday's triumphs belong the abolition of slavery, the almost complete disappearance of cannibalism, prison reform, cessation of foot-binding in China, of burning of widows upon the funeral pyres of their deceased husbands in certain lands, of child-widowhood in India, and of kindred evils known to all.

To the present generation belongs the privilege of making needed economic adjustments, of continuing a vital testimony against war, of renewing within the church of today a living faith and a spirit of triumphant adventure and achievement in behalf of the Kingdom of God.

Christian, world-minded Quaker youths do not care for a sugar-coated religion—they are ready to be challenged to great and noble sacrifices. Even so, they will not wish their missionary methods to be too "rose perfumed," but with rugged strength and courage, tempered by the meekness and gentleness of Christ, they will join the heroes of faith who subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, out of weakness were made strong, and turned to flight the armies of the aliens.

BESSIE FRANC BROWN.

Searsboro, Iowa.

EVENING

Out in my garden, where the flowers grow,
I have a secret place at eventide.
From there I watch the sunset's fiery glow,
Out in my garden, where the flowers grow.

I dream alone, when tender night winds blow,
And in the mystic drapes of dusk I hide.
Out in my garden, where the flowers grow,
I have a secret place at eventide.

BOLETTE ENES NELSON.

Minneapolis, Minn.

QUAKERDOM • AT • LARGE

Wilfred Jones, who has been directing Friends relief work in Spain, arrived in New York last Saturday, and after reporting informally to a group of Friends gathered Sunday afternoon at the home of Clarence and Lilly Pickett at Pendle Hill, he returned to his home in Chicago to resume his regular work the first of September.

* * * *

An entire page of the rotogravure section of the Sunday edition of the New York Times for August 5, was devoted to pictures illustrating the work going on over the country in the Quaker summer work camps, which the accompanying captions finely interpreted. In striking contrast, the opposite page pictured the "Summer Social Register" taking their ease in Zion (?) at the usual summer haunts—a case of sweat versus swank.

* * * *

Thomas E. Drake, of the History Department of Haverford College, writes us ament our "Ole Virginny" travelogue: "I thoroughly approve of your interest in adequate places to eat as well as sites of historic value, for I agree with you that no man can appreciate a ruin properly until he has been well fed on Smithfield ham which was in turn fed on peanuts in the days before it was ham." We are glad to have this vindication at the hands of an historian.

* * * *

At Haviland, Kansas, on August 25, William Albert and Retta Newlin Woodward, and Dayton and Etta Newlin Asher, observed together their golden wedding anniversary. They were united in a double wedding service fifty years ago, the brides being twin sisters. During the afternoon, and again in the evening, friends and relatives called at the Woodward home to express appreciation of the fruitful lives these Friends have given to the upbuilding of the community.

* * * *

"The Great Tradition," a story of student life at the University of Chicago by Marjorie Hill Allee, is just off the press. Published by Houghton Mifflin Company, it is an absorbing tale of the experiences which come to a very modern group of girls, all science students in the University, who have their own apartment which they manage co-operatively. Booked as a story for girls, older readers as well will find this an entertaining and realistic account of contemporary college life.

Earl M. Smith, for fifteen years a Methodist missionary in Uruguay, has been appointed to succeed Wilfred Jones in the A. F. S. C.'s child feeding work in Bilbao. The term of his service will be for a six to twelve months' period. Dan West, of the Church of the Brethren, will probably accompany Earl Smith, and together they will continue the work established by Wilfred Jones, with the hope that they will be able to extend relief services to some of the fifty thousand children known to be starving in besieged Santander, now under bombardment.

* * * *

Arrangements are being completed for the dedication of a marker recently placed in memory of Thomas Beals, the first Quaker minister to enter the old Northwest Territory. At the ceremony, to occur on the afternoon of September 19 at Richmond Dale, Ohio, Friends will be represented by Harlow Lindley, Secretary of the Ohio State Archaeological and Historical Society, and Walter C. Woodward, Editor of THE AMERICAN FRIEND and Secretary of the Executive Committee of the Five Years Meeting. It is hoped that many Friends may be present.

* * * *

A telegram from King George VI and his Queen at Balmoral was among the many messages of congratulations received on their Diamond Wedding Day by Emma and Edward Grubb, the latter being an occasional contributor to THE AMERICAN FRIEND and an English author widely known for his writings on Quakerism and the Christian life. Their anniversary, which occurred on August 7th, was quietly and informally

celebrated. Four of their family were with them; two others, being resident in Canada, were unable to be present. The most noteworthy present was a "loose-leaf" book, beautifully bound, containing the signatures of nearly every member and attender of Letchworth Meeting, with the names usually preceded by some tribute of love, or drawing, or appropriate quotation.

* * * *

Dr. Harry G. Timbres, who died at Marbumbstroy, Russia, May 12, 1937, was for more than four years a medical officer at the Ashram of Rabindranath Tagore. In the following paragraph of a letter, addressed to Clarence E. Pickett, the famous Indian poet expresses his sense of loss at the death of his former associate: "The extreme suddenness of the news of poor Harry's death has shocked us terribly, and I find it difficult to believe that such a vigorous young life should run through its course even before it had reached its meridian. His death is a personal loss to me, for he was a dear friend and loyal colleague. I shall soon return to Santiniketan (in Bengal) and will devise some means to perpetuate the memory of one who has left behind a useful record of service to the Visva-Bharati."

* * * *

According to a recent announcement made to the press by Clarence Pickett, Mrs. Franklin D. Roosevelt has contributed \$100,000 to the American Friends Service Committee in the last three years. At her request, the main portion of these contributions has been earmarked for the Arthurdale School in West Virginia, at one time operated solely by private contributions, but now the recipient of a county grant. Some of the proceeds of her radio programs will be devoted by the Service Committee to its rehabilitation project in Fayette County, Pennsylvania, which is to aid unemployed bituminous coal miners, and is integrated with a cooperative. At one time Mrs. Roosevelt made a small contribution to the A. F. S. C.'s health project at Logan, West Virginia, now supported mainly by employers and the United Mine Workers.

* * * *

With Henry Coffin Fellow and his wife Melissa S., it is a case not of "57 varieties," but of fifty-seven years of married life happily passed in Christian service. In a recent letter written from their summer home at Bella Vista, Arkansas, Henry Fellow comments on their activities while on a two hundred

THE WHITTIER

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mile "honeymoon" journey made by truck and on foot up into the Ozark Mountains. In the course of their trek, our stout-hearted friends accosted all their companions of the road in behalf of the temperance cause. Their remarks were well received, especially by the mountain children, who were astonished at the physical vigor displayed by Henry Fellow who, at eighty-one, weighs one hundred and ninety pounds and walks three to five miles daily. To these "kiddies of the hills," Henry Fellow will dedicate his next book of poems, "Mountain Melodies," to be published in time for this year's Christmas trade.

NEWS OF OUR MEETINGS

Announcement has been received that Aldaburt Reese and Joyce Johnson have been recorded ministers in the Society of Friends as a result of joint action taken by Hinkle Creek Monthly Meeting and West Grove Quarterly Meeting of Western Yearly Meeting.

* * * * *

Accompanied by his wife and two children, Clarence Macon, a former pastor of the Wabash, Indiana, Meeting, recently spent several days in Wabash, preaching to his former parishioners on the morning of August 8. He is now pastor of a church in Madrid, New York. . . . Accepting the invitation sent by Raymond Elliott of Fairmount, twenty-five persons went from Wabash on August 15 to visit Quaker Haven on Dewart Lake and to hold services there. Von Williams taught the Sunday School class.

* * * * *

Springdale, Iowa, Quarterly Meeting was held at Springdale on August 7 and 8 with an attendance of about sixty. George B. Evans, pastor at Muscatine, brought an evangelistic message based on the command, "Go ye," at the morning worship hour. On Sunday afternoon, Paul Russell, Vice-President of William Penn College, gave a talk under the auspices of the young Friends of Muscatine.

* * * * *

Marva Jackson, pastor of the Northbranch, Kansas, Meeting, will again serve that Meeting during the coming year. In June she was present at the sessions of Nebraska Yearly Meeting and visited her son who lives in Marion, Indiana. . . . Arnold Hodgins of Chicago and Roy Clark of Colorado Springs, conducted a camp meeting near Northbranch, August 15 to 25. . . . Our Yearly Meeting Evangelistic Superintendent, Frank Davies, attended Walnut Creek Quarterly Meeting, held August 13 to 15 at Northbranch. He brought helpful messages and also showed pictures of our mission in Belgian Congo where Arthur Chilson

and Ralph Choate and their families are working.

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Ermin Perisho of Oskaloosa, Iowa, took up work as pastor of the Lynnville, Iowa, Meeting on September first. George Wood, the former pastor, will devote himself to evangelistic work. He will be available for appointment and can be addressed at Lynnville, Iowa, where he will continue to make his home.

* * * * *

Erroll T. Elliott, pastor of the Indianapolis, Indiana, Meeting, his wife Ruby and their daughter Harriet, recently returned from a twenty-three hundred mile motor trip through the southern States. Jeanette Hadley, editor of our Friends Bible School publications, of Richmond, Indiana, accompanied them. On returning to First Friends, August 15, Erroll Elliott spoke on "The Sermon of the Road." On September 12, following his attendance at the Friends World Conference, he will speak on "Extending Our Horizons." During his absences this summer the following speakers have delivered morning sermons at First Friends: George Scherer of Earlham College, Fred E. Smith of Spiceland, Rev. Joseph C. Holbrook, son-in-law of Dr. and Mrs. Clark Day, and Walter C. Woodward, editor of THE AMERICAN FRIEND, Richmond, Indiana.

* * * * *

Noblesville, Indiana, Friends are greatly encouraged over the progress made by their Meeting. A debt of eleven hundred dollars on the parsonage has been paid, nine members, comprising two entire families, have been received into membership, and an increase has been made in the support of the pastor, William J. Cleaver, who will again serve the Meeting during the coming year.

* * * * *

Ackworth Quarterly Meeting met at Ackworth, Iowa, August 21 and 22, with representatives present from each of the five member meetings. We were glad for the presence among us of Edith Smith of Whittier, California, who served the meeting faithfully for years as Clerk before her removal to Whittier. The present pastor at Motor, brought a message on Saturday morning from the life of Peter. Glenwood Stanley, pastor at Indianola, gave the Sabbath morning message, his concern being for an increase in the membership of Iowa Yearly Meeting. Paul Alberty, pastor at Ackworth, had charge of devotions in the afternoon session, when the topic of peace was spoken to by Lewis Savage. In the evening, Everett Davis of Des Moines, former pastor of the Ackworth Meeting, led the young people in a consideration of "The Place of Youth in the World." This address was preceded by a vesper hour held on the beautiful lawn of the church.

W. Bruce Hadley, Field Secretary of Baltimore Yearly Meeting, has been chosen as pastor of the First Friends Church in Richmond, to succeed William J. Sayers. He does not expect to take up his new duties until after the sessions of Baltimore Yearly Meeting, which occur early in November.

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In the pre-Conference visits made to many of our Meetings by overseas Friends, Richmond Friends have been having a foretaste of the Conference experience. Among the more recent visitors were: Bertram Pickard of Geneva, Switzerland, who spoke to union meetings of Richmond Friends on Sunday, August 15; Robert Davis of England and Emma Noble of Wales who addressed the West Richmond Adult Forum on August 22; and Arnold Vaught who, on the same day, spoke at the West Richmond morning meeting for worship. The latter, with his wife Lois Vaught, has recently returned on furlough from their educational work in West China.

* * * * *

Winneshiek Quarterly Meeting was held at Hesper, Iowa, July 30 to August 1. The Friday evening message was brought by Leslie McCarger, pastor at Valton, Wisconsin. On Saturday morning the worship service was led by Oshea Hutchins, pastor at Sawyer, Wisconsin. At the Sunday afternoon missionary meeting Irene Hoskins told of her work among the Indians at Wyandotte. Clayton Quackenbush, from near Spring Valley, Minnesota, spoke on Sunday night on "The Building of the Temple." Attenders at the Quarterly Meeting felt that the sessions had been very worthwhile and spiritually significant. The special musical numbers and the fellowship of the meal hours contributed to the Meeting's success.

SUMMER NEWS NOTES FROM ARGONIA, KANSAS

The ministers and their families of Wichita Quarterly Meeting gathered at Argonia, Kansas, on August 10 for an all-day social meeting and conference. Lunch was served in the church basement, and interesting and instructive programs were enjoyed preceding and following the noon meal.

Our pastor, L. Herbert Reynolds, who during his three years here has made a real place for himself among us and in the community at large, has resigned his work to remove to Amboy, Indiana, where he will succeed Murray S. Kenworthy as pastor of the Friends Meeting there. Clinton L. Nellis, who comes from Lawrence, Kansas, will be our new pastor.

Seventeen of our young people, accompanied by Herbert Reynolds and his

wife, attended the Yearly Meeting Summer Conference in July, ours being the largest group present from any Meeting in the Yearly Meeting.

Our Junior girls are organized into a missionary society under the guidance of Bertha S. Sumpter, an enterprise which is proving very helpful in giving them a world-wide outlook. Other groups within the Meeting are alive and looking forward to the work of the winter months.

Our Daily Vacation Bible School, held early this summer, had an average attendance of fifty-nine pupils. L. Herbert Reynolds served as Dean of the school, and the following persons were faithful members of the faculty: Dorothy Ellen Davis, Alice Pearce, Melva Joy Ponlenz, Bernice Reynolds, Ruth Haworth and Bertha S. Sumpter.

IOWA YOUNG FRIENDS IN CONFERENCE

The Young Friends of Iowa Yearly Meeting met for their annual conference, August 2 to 5, at the Lynnville Friends Meetinghouse at Lynnville, Iowa. They were the guests of the pastor, George and Ada Wood, and the Lynnville, Searsboro, Sugar Creek, Oak Grove and Sully Meetings in Lynn Grove Quarter.

The spacious, well arranged meetinghouse and the large, shady yards made an ideal setting for the conference, and the provisions made by the Lynnville people for the comfort of the attenders were greatly appreciated.

A program was planned by the Young Friends Board, using the theme, "The Purposes of Christian Living."

The eight o'clock devotional meetings were times of inspiration; these were led each day by a different group of young Friends, the Scranton, Ackworth, Lynn Grove and Bangor Quarters being represented.

The morning lectures followed these devotional sessions each day. Ermin Perisho of Oskaloosa, Percy Thomas, pastor of the Friends Meeting in Des Moines, and Edwin McGrew, President of William Penn College, being the speakers. These speeches were most challenging and helpful, making for thoughtful discussions in the forums that followed.

The forums were led by the following: high school, Carl D. Byrd of Marshalltown; college, Bessie Franc Brown of Searsboro; and adult, Irma Guthrie of West Branch.

A three year study plan was for the first time initiated this year, so that upon recommendation of the instructors a student who has been enrolled for three years will receive a Christian Workers Certificate granted by the Young Friends Board.

The classes were as follows:

1. Applied Christianity—"Confessing

Christ in Economic Relations," Paul Russell.

II. Bible Acquaintance—Ermin Perisho.

III. Quaker Interpretation—"Essentials of the Quaker Spirit," H. Millard Jones.

IV. Youth and the Church—"Leadership Through the Christian Endeavor," Athena Mortimer.

V. Vocational Guidance—Guy Solt.

VI. Personality Development—"How to Get Along with People," Percy Thomas.

Each class was held twice daily so that each student could take two subjects each year. Interesting classes were held twice daily for the adult group, using the above six subjects in the three days of conference. These were times of lively discussion under the leadership of Richard R. Newby.

The music during the conference was under the direction of Clarence Craven and Eldon Ferguson, with solos and special numbers during the different sessions by young Friends from the various Quarters.

The recreational periods each afternoon were under the able direction of John Baxter. Competitive sports, games, contest and stunts were presented in a most entertaining way.

On three nights, after the evening meeting, there were ball games on the lighted field by the church, with different teams challenging a team from the conference group.

Covers were laid in the church dining room for one hundred and ninety-six guests on Wednesday evening when a banquet was served by the Lynnville people. In an adjoining room a twelve-piece orchestra under the direction of Ada Wood played during the banquet. A toast program followed, with John Davis of Lynnville, toastmaster, using the theme "Harvesting." The speakers were Ruth Day, Mildred Hinshaw and Percy Thomas.

TAKE THE LONG LOOK

What will the Society of Friends be doing in church extension during the next two or three decades? Invest in Quaker "futures" by giving to the extension endowment fund of Indiana Yearly Meeting. For further information, address Thomas M. Cox, Anderson, Indiana.

OAKWOOD CO-EDUCATIONAL FRIENDS SCHOOL ∴ FOUNDED 1796

The New York Yearly Meeting school with Quaker traditions. College preparatory and General courses. Oakwood students are making superior records in outstanding colleges of the country. Individual needs in both work and play receive careful attention. Located seventy-five miles from New York on the Hudson.

WILLIAM J. REAGAN, Principal Box 18 POUGHKEEPSIE, NEW YORK

Large crowds were in attendance at the evening meetings when Carl D. Byrd brought the messages. In his most acceptable manner, he presented a series of four messages upon the conference theme.

All sessions were presided over by the Chairman of the Young Friends Board, Charles Thomas, except the last night's session when Richard R. Newby, General Superintendent of Iowa Yearly Meeting, presided. He spoke appreciatively of the different persons and groups who had contributed to the success of the conference, and especially of the splendid work of Charles Thomas, who for many years has been active in Young Friends work and who with his wife, Lucile Albery Thomas, leaves Iowa Yearly Meeting soon to enter pastoral work at the Friends Meeting in Evanston, Illinois.

The evening vespers, held on the south lawn of the church, were quiet times of meditation, as hearts united in worship.

Carl Byrd brought the Conference to a close with a consecration service at which the response of young Friends was very gratifying.

BLOOMINGDALE QUARTERLY MEETING

Bloomingtondale Quarterly Meeting (Western Yearly Meeting) was held in Bloomingtondale, Indiana, August 7, with a good attendance from the seven monthly meetings included in this Quarter. John Compton, Carmel, Chairman of the Yearly Meeting Committee on Prohibition and Public Morals, was present by invitation, and gave helpful and inspiring messages. He was accompanied by his wife, Mary Compton, and their son. In the Meeting on Ministry and Oversight, his theme was "Be Christian." In the eleven o'clock service he brought a stirring message on the work of his department.

Following the fellowship lunch at noon, the business session was devoted largely to the annual reports of departments of work, Friends appointed as superintendents for 1937-38, are as follows: Dept. of Evangelism, Sibil J. Haworth; Christian Education, Cecil Lundgreen; Prohibition and Public Morals, Guy Lindley; Missions, Lulu J. Pickett; Stewardship, Myra Jenkins;

Peace, W. Bruce Siler; Literature, Mary Pickett; Young Friends, Laura Williams; Statistical Secretary, Aileen Nelson; Advisory Member, Board of Bertha Ballard Home, Eva Woody.

The Quarterly Meeting expressed its appreciation of the recent bequest of \$200 from the estate of Ruth Kersey. This legacy by the wish of the family has been used in giving the meeting-house two coats of much needed paint.

BIRTHS

RAIFORD—To W. Burnley and Pauline Terrell Raiford, Ivor, Virginia, July 30, 1937, a son, William Newby.

ENGAGEMENTS

Lawrence and Evelyn R. Barrett have announced the engagement of their daughter, Barbara, to Walter Hoskins, son of Lillian Greist Hoskins. The wedding will take place on September 11 at the home of the bride's parents in Indianapolis, Indiana.

MARRIAGES

CAVIN-WELLS—On August 22, 1937, in the First Friends Church, Whittier, California, Mary Haley, daughter of Ellis A. and Clara Maris Wells, to Clyde Albertis Cavin. They will make their home at Madera, California.

HAWORTH-JOHNSON—At the home of the groom's sister, Mrs. Earle Temple, in West Hollywood, California, July 18, 1937, Dorothy Johnson and Alfred Dwight Haworth, both of Calexico, California. Charles C. Haworth, father of the groom, Minister. Alfred Haworth is News Editor of the Calexico Chronicle.

DEATHS

BRUCE—Anna J. Wilson Bruce, daughter of Jehu and Sarah Wilson, was born in Hendricks County, Indiana, August 17, 1859, and died at Whittier, California, August 27, 1936, aged seventy-seven years. When she was about a year old her parents moved from Indiana to Kansas, where she grew to womanhood, sharing the struggles of pioneer life on the frontier of the Middle West. On December 26, 1883, she was married to Charles Bruce, whose death preceded her own by about two years. They settled on a farm near Lawrence, Kansas, where they lived until they moved to Long Beach, California, in 1897. A birthright Friend and reared in a Godly home, Anna Bruce was brought up in the nurture and admonition of the Lord, and in life developed a steadfast faith in the Christian way of life, which anchorage she enjoyed throughout her entire life. The righteous causes of missions, peace and temperance always found a faithful worker in this woman, who believed in the kind of religion that finds expression in the practical affairs of everyday life. Her son Eldon, a brother, and two sisters survive. (Through oversight this notice was not sent us until now. Because of the long and faithful service of Anna Bruce, we offer this statement near the first anniversary of her death.—Editor)

GILBERT—At her home in Wabash, Indiana, August 12, 1937, Rose Pyle Gilbert. The daughter of John and Marie Pyle, she was born on November 15, 1865. In 1887 she was married to Nathan

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WESTTOWN SCHOOL

College Preparatory Boarding School maintained since 1799 by Philadelphia Yearly Meeting of Friends (Arch St.)

invites its old scholars and new friends to drop in for a visit during the summer. You may camp by the Lake or enjoy the greater comfort of the Farm House. You may talk over with us your educational problems. Let your children see the School and begin to look forward to later school days here.

PLAN AHEAD FOR WESTTOWN

Address, JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

F. Gilbert, who with two sons, survives. She was a constant and conscientious Christian, served for many years as a Sunday School teacher, and was a faithful and devoted member of the missionary society. One of her major interests was temperance, for which cause she was an ardent worker. Funeral services, held at her home, were conducted by her pastor, Clyde O. Watson, assisted by Ellis Brubaker.

HOAG—On July 18, 1937, in her eighty-fourth year, Elizabeth S. Hoag, a life-long member of the Sandwich and North Sandwich, New Hampshire, Meetings. She was the daughter of Russell and Naomi Beede Hoag. Three nieces survive. Funeral services were held by Earle J. Harold at the home of Chester A. Week, with whose family she lived, and at the chapel at Woodlawn Cemetery, Everett, Massachusetts. In the active years of her life she was a nurse, and then, as always, her life was illustrative of the healing power of a deeply spiritual presence.

WETHERALD—At his home near Bryantown, Maryland, August 15, 1937, Thomas E. Wetherald, after an extended illness. He was born February 14, 1889, the son of L. Gertrude, and the late J. Edward Wetherald, and was a life-long member of the Society of Friends. Burial was in the cemetery of the Patuxent Monthly Meeting at Hughesville, Maryland, where appropriate services were conducted by R. Ernest Neave, resident minister, members of the family, and others. He is survived by his mother, four brothers and four sisters.

AN OFFICE SECRETARY WANTED

A midwest Friend has an opening for an office secretary, who should be not only a stenographer but an assistant to him in certain literary work in which he is engaged. Young woman Friend preferred; college education or its equivalent required. Applicants are requested to tell fully of their preparation and experience, and to submit photographs and references. Address "Y," care of THE AMERICAN FRIEND, Richmond, Indiana.

FOR RENT OR SALE

Six-room cottage fronting Dewart Lake at Quaker Haven Park near Syracuse, Indiana. M. L. STEDDOM, 504 Aberdeen Drive, Middletown, Ohio.

NOTICE

When traveling through Bedford, Pa., Friends will find comfortable rooms and breakfast at 211 South Juliana Street, one square from the Lincoln Highway and Horse Shoe Trail. ANNIE W. SMITH.

HOTEL ACCOMMODATION

London: Recommended by Friends. Gordon Hotel, 7 Gordon St., London, W. C. 1. Two minutes from Euston Station; one minute, Friends House. Central west end. Hot and cold water in all rooms. Bed and breakfast 6/6. Euston 2782.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 125 East University Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 10:00 a. m., Church School, 9:00 a. m. Visiting Friends call Cecil E. Hinchaw, Minister, 4150 Vallejo St., Phone Gallup 8133W.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price \$1.50 per Year
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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m. Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 7:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a. m. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

QUAKER
EST. 1893

**GEORGE
SCHOOL**

COLLEGE
PREPARATORY

There are sufficient applications on file to fill the school for the year 1937-38. There will be changes in the boys' enrollment so that additional applications can probably be accepted. The length of the waiting list for girls indicates that there will not be enough changes to make consideration of further applications possible.

Enrollment plans for 1938-39 will be started Second Month First, 1938. Visits to the school and applications are encouraged at any time. Because of the educational program at George School, giving emphasis to three-year sequences, parents should bear in mind that it is very desirable that boys and girls be entered in the First or Second Classes (IX or X Grades).

For information about the course of study, tuition rate, scholarships, etc. address: George A. Walton, *Principal*, Box 351, George School, Pa.